THE

PRIMITIVE CHURCH

(OR BAPTIST)

MAGAZINE.

No. CCLVIII.—JUNE 1, 1865.

Essays, Expositions, &c.

ECCLESIASTICAL LATITUDINARIANISM.

BY THE REV. JOHN STOCK, DEVONPORT.

It is affirmed by some theologians, that, "It cannot be proved that any form of church government was laid down in the Christian, as it had been in the Jewish Scriptures, with a view of fixing a constitution for succeeding ages." (Paley, Moral Phil. x.) These ecclesiastical latitudinarians imagine that each Christian congregation is free to choose its own system of polity; that such forms must vary with national habits and temperaments; that a system, which would be admirably adapted to the people of one land or age, would not suit those of another; and that, in fact, a precise method of ecclesiastical government, edifying to every nationality, could not, in the nature of things, be discovered. Hence, they imagine that in such matters, everything is left in the New Testament, loose and undetermined, and that human sagacity, and expediency, and the *spirit* of the Christian revelation, must combine in fixing the type of our ecclesiastical polity. The Thirty-fourth Article says: "It is not necessary that traditions and ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word." And the same Article solemnly rebukes the man who "offendeth against *the common order of the church*," an order "ordained and approved by common authority."

In opposition to this ecclesiastical latitudinarianism we contend that the New Testament does contain a form of church government, which, inasmuch as it is congregational and independent, must be suitable to men of every nation, because it affords free scope for the development of the zeal and knowledge of each Christian man, irrespective of all other considerations but the fact of his being "a member of Christ." This form of church polity has a wondrous power of adapting itself to every age and people, and is to be observed by all the churches "always, even unto the end of the world." That a system of ecclesiastical government is to be found in the inspired statute book of the church is evident.

1. *We invite the reader's attention to the a priori argument*, or the argument from antecedent probabilities. We should expect to find some clear and satisfactory legislation upon this matter in the Christian revelation. It was

not to be supposed that we should be left in the dark as to the outward form which the kingdom of God should take in the world. The organisation of the inferior and legal economy had been marked out by revelation with the utmost minuteness: was it to be expected then that the constitution of the churches under the more glorious and spiritual dispensation of the Gospel, would be left to uninspired human reason? True it is that we live under an economy of liberty, and that the yoke of Mosaic bondage is for ever broken for the Christian. Still we are "*under law to Christ*" (1 Cor. ix. 21),* and it is *a priori* probable that we shall find the law of our Lord extending to the constitution of those societies into which his disciples are to be gathered. We cannot suppose that the King of kings has left his empire upon earth without a constitution! Christian liberty is not freedom from subjection to law, but simply release from the law of Moses.

At the same time we should expect to find the constitution of the churches under "the ministration of the Spirit" framed with a less regard to minute details, and affording a wider scope for individual and spontaneous action than characterised the legal economy. Accordingly we do find the ecclesiastical polity of the New Testament rather a system of great principle than a bundle of rigid and elaborate minutiæ. It is suited to the manhood of the Church of God, and simply provides a sphere for the full influence and usefulness of all the followers of the Redeemer. It is emphatically a constitution of liberty in beautiful agreement with the freedom "wherewith Christ has made us free."

2. *And this argument is strengthened by the infinite perfection of our Lord in his prophetical and kingly offices.* Jesus is that teacher of whom Moses spake: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me: unto him shall ye hearken. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." (Deut. xviii. 15—19.) Jesus, the Son of God, and the Son of Man, is, while infinitely greater than Moses, yet like him in one respect. As the Old Testament seer was employed in fixing the constitution of the kingdom of God under the law, so the God-Man has settled the ecclesiastical polity of the churches under the Gospel.

"For every house is builded by some *one*,† but he that built all things is God. (And Jesus Christ is God.) And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after: but Christ as a Son over his own house: whose house are we." (Heb. iii. 4—6.)

The church is here considered in its associate character as a *household*, and Christ is said to preside over it in that character. He is not merely the Lord of individual Christians acting in their private capacity, but of the communities of the faithful gathered into churches. He is King in Zion. "Yet have I anointed my King upon Zion, the hill of my holiness." (Psalm ii. 6, literal rendering.) "Fear not, daughter of Zion; behold, thy King cometh, sitting on an ass's colt." (John xii. 15—quoted from Zech. ix. 9.) Jesus is "King of saints," as well as "King of kings, and Lord of lords." He is "a High Priest, set over the house of God." (Heb. x. 21.)

And, in this office, as in every other, Immanuel is *infinitely perfect*. He reigns in His churches by the wise legislation contained in his own word, and applied by the obedience and zeal of his disciples. By His personal teaching, and by the inspiration vouchsafed by him to his apostles, he has furnished the churches with a polity which they are to maintain in all its integrity until "the mystery of God shall be finished." (Rev. x. 7.) Nothing essential in the constitution of His kingdom is left to human skill. The Divine Prophet has spoken—the Eternal King has legislated, and what we have to do is to "keep the ordinances as they have been delivered unto us." (Cor. xi. 2.) To suppose

* There is no article in the Greek. The phrase is *ennomos Christo*.
† The word *man* is not in the Greek. The words are *upo tinos*.

that our Lord has exercised no authority in the settlement of the form of his kingdom upon earth, would be to impugn the infinite perfection of his prophetical office; it would be to tear one of his "many crowns" from his regal temples. But we may be sure that he, the all-perfect One in *every* attribute and office, has given to his churches the very best system of government that even his wisdom could devise.

3. *Besides, the well-being and increase of the churches demand that our Lord should not confide this work to other hands than his own.* It is self-evident that much of the internal prosperity and external growth of the churches must depend upon their possession of a constitution wisely adapted to their best interests. And this self-evident truth has been illustrated in ten thousand ways in the history of Christianity. The forms of ecclesiastical government adopted by mere human authority, have been notoriously unfitted to advance the empire of real religion in the earth. They have in many instances proved the greatest impediments to the progress of vital godliness. They have misrepresented and caricatured the gospel. Can we suppose, then, that the Lord Jesus has really left a matter of such vital consequence to our option? Has he delegated to uninspired men the task of giving form and order to his kingdom upon earth? The idea appears to us to be a self-evident absurdity. Our Master would never have resigned such a weighty charge to such hands.

4. For the foregoing argument derives additional force from a consideration *of the woful fallibility of even Christian men with regard to the things of God.* No one will deny the liability to error of *individual* disciples of the Saviour. Believers in infallibility say, that the infallibility resides in the church in its collective capacity. But as the church is composed of men, all of whom are personally fallible, the church herself must be fallible; for that which is not to be found in any of the parts, cannot be found in the whole. *Ex nihilo nihil fit.* You cannot get an infallible church out of fallible members. By no species of conjuration can fallible parts make an infallible whole.

But say some, the infallibility resides in the learned doctors and fathers of the church. Alas, however, ecclesiastical history proves that nearly every heresy which has infected the church has been first broached by some learned doctor or father! Others ascribe infallibility to general councils; but stern facts scatter this notion to the winds; for different councils have decided oppositely upon the same question, and later councils have exalted into articles of faith, dogmas of which the earlier fathers never so much as dreamed. The ultramontanist takes refuge in the Popes as infallible when sitting *in Cathedra*; but the history of the Popes tears this figment to tatters. For the Popes have pronounced conflicting judgments upon many points, and have even *anathematised* each other! Infallibility is to be found only in God's revealed word. All other guides in the church are liable to error and mistake. Language cannot exaggerate the absurdity of the errors which have found champions among even good and learned men! The writer once heard an eminent Irish D.D., well versed in patristic lore, say, "The fathers, sir! why, sir, on any question in theology I would not ask them what o'clock it is!" Is it reasonable to suppose that the Lord Jesus has left in such hands so tremendously important a work as that of legislating for the constitution of his kingdom on earth?

5. *The notion which we are combating is clearly opposed to the fundamental principle of Protestantism, viz., the sufficiency of the Scriptures.* If the Scriptures be not competent to guide us in all matters of religious faith and discipline, the Protestant Reformation was a heresy and a schism. If we are to accept church authority in the settlement of ecclesiastical discipline, then why not in other matters? Who shall draw the line where this authority is to end? Confession to a priest, and penance, are matters of discipline; and if we receive other usages on church authority, then why not these? There is no logical halting place between the two extremes, *the Bible alone—the religion of Protestants*, and, *rank, full-grown Popery*;—and nothing but a rigid adherence to the former

of these two principles can justify any man in remaining outside the pale of the Church of Rome. Hence appears the inconsistency of the 20th Article of the Episcopal Church which affirms that, "The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith." This sentiment is the basis of Popery, and is utterly out of place among the articles of a Protestant community. True, the remainder of the 20th, and the whole of the 21st Articles, impose limitations upon the authority ascribed to the church; which, *in effect, reduce that authority to a nonentity.* For the question is left open, Who is to decide whether or not the decrees of the church and of councils are "contrary to God's word written?" If the 20th and 21st Articles have any meaning, they leave it to *individual conscience* to determine this point. Would not the shorter way then be to permit individual conscience to work out its own conclusions *directly from the Word of God*? The church has, in reality, no power, if our personal investigations are to determine the trust-worthiness of her professedly authoritative decrees! In fact, the 20th and 21st Articles are a most illogical attempt to harmonise Popery and Protestantism, by reconciling church supremacy with the right of private judgment. An authority which is to be subject to a personal investigation of its agreement or otherwise with the Scriptures is no authority at all! The church has *no* power to decree rites or ceremonies, nor has she *any* authority in controversies of faith. We must take our church order, as well as our doctrinal creed, solely from Holy Scripture.

But even among those who admit that the New Testament contains clear traces of the Congregationalism and Independency of the first churches, there are those who affect to treat with indifference the idea of adhering to this "antiquated platform of ecclesiastical discipline." It is the fashion in certain quarters to ridicule as cant and fanaticism "a hard Scripturalness." Forms of church government are held to be of no moment. The spirit must dominate over the letter. The higher criticism must supersede the texual and the grammatical. The controversy between Episcopacy, and Presbyterianism, and Congregationalism, and Wesleyanism, must be decided, not by the literal evidence of the New Testament, but by supposed higher considerations of adaptation and expediency.

Professor Benj. Jowett, M.A., in "Essays and Reviews," has thus expressed himself:—"The term Bishop is clearly used in the passages referred to (the Epistles to Timothy and Titus), as well as in other parts of the New Testament, indistinguishably from Presbyter, and the magisterial authority of bishops in after ages is unlike, rather than like, the personal authority of the apostles in the beginning of the Gospel." (P. 360.) Yet further on he adds:—"Infant Baptism and the Episcopal form of church government have sufficient grounds; the weakness is the attempt to derive them from Scripture!" (P. 361.) But how can infant baptism and Episcopacy have *sufficient grounds*, if they are not to be found in the Scripture? Professor Jowett, as a Protestant, ought to come over to the Baptist section of the Congregational body; clearly, he has no business in the camp of Protestant Pædobaptists or Episcopalians. But, then, he is a broad, *very* broad, Churchman, and thinks, consequently, he has a perfect right to be where he is. The twaddle of bigotry and sectarianism is bad enough, but this modern cant of freedom of thought, which has degenerated into an utter disregard of all positive truth, and sacrifices the obvious import of Scripture, contemptuously called its *letter*, for a fanciful something, termed its *spirit*, is infinitely worse. The logical fruit of this system is to be found in Strauss's "Leben Jesu," in which the life of our Lord as narrated by the four Evangelists, is spirited away into a myth. We vastly prefer the "hardest Scripturalness" to this professedly Christian scepticism. The times demand an uncompromising contention for the whole of the revelation which Jehovah has been pleased to give us in his Word.

We often hear, now-a-days, of *non-essentials*. If, by this term be meant things not necessary to salvation, we accept it as expressive of a truth. But if it be intended, that God has revealed anything in the New Testament which

is of no moment to the church, and that the outline of ecclesiastical government given there is to be set at naught by us at our pleasure, we pronounce the epithet an insult to Holy Writ. The laws, ordinances, and precedents of the gospel are all of value to the churches of God. Everything which Jehovah has thought it worth his while to *reveal*, must be worthy of our reverential attention. Surely, it is the height of profane daring to attempt to improve upon the form of discipline which Christ and his inspired apostles have sanctioned! Why has this form been handed down, if not for our imitation?

An eclectic reverence for the Word of God is a virtual rejection of it *as the Word of God*. If the New Testament be a revelation from heaven for the guidance of the people of the Most High, it must be accepted in its integrity. Our first business is to see to it that we have the inspired word *as God gave it*. In this investigation we thankfully accept all the evidence furnished by manuscripts, by patristic quotations, by history, and by the various processes of a sound and reverential criticism. Our next duty is to ascertain the import of the testimony borne by the sacred book. Here again we gladly avail ourselves of every aid which an enlightened and pains-taking investigation can afford. But when we have reached the goal of such inquiries, what then? Shall we proceed to eliminate from the book which we have just consented to receive as a Divine revelation all the authority and decisiveness which should stamp such a heavenly communication? Surely a God-inspired *(theopneustos)* book ought to be treated as such; and unless its decisions be accepted as final on ALL matters on which it has spoken, it is only treated as we should deal with any other book. If reason is to determine what portions are to be received and what rejected, the supposed revelation adds nothing to us whatever, for reason we already had. If revelation is not to guide reason, of what use is it? If reason is to guide revelation, man is to be put above God; but, verily, this is *reductio ad absurdum*. The fundamental idea of a revelation is that of a final, infallible, and authoritative communication from Jehovah, which is to aid the imperfections of reason, to correct her errors, and to enlarge the sphere of her knowledge; a communication, in fact, from whose decision there is no appeal. If we pay only an *eclectic* reverence to God's Word, we treat that blessed book as we should do the writings of Plato, or Cicero, or Shakspeare; and the Bible is of no more use to us than any other tolerably good volume!

Now, the New Testament enjoins on us the *observance* of all the ordinances and precedents given us for the government of the churches. The apostles were commanded by their Lord to teach the nations "to observe all things, whatsoever he had commanded them," and were cheered by the promise, "Lo, I am with you always, even unto the end of the world. (Matt. xxviii. 20). The *perpetuity* of the presence guaranteed, proves the *permanence* of the obedience demanded. The extent of the presence defines the scope of the precept. The universal and lasting authority of Christ and his apostles in matters pertaining to church government, is apparent from the following passages:

"Timothy shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church." (1 Cor. iv. 17.)

"So ordain I in all churches." (1 Cor. vii. 17.)

"Let him acknowledge that the things that I write unto you (the context shows that these were things pertaining to church order) are the commandments of the Lord." (1 Cor. xiv. 37.)

"I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." (1 Cor. xi. 2.)

"We have no such custom, neither the churches of God." (1 Cor. xi. 16.)

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle." (2 Thes. ii. 15.)

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thes. ii. 6.)

"If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (2 Thes. ii. 14.)

Hence it is clear that the New Testament is to be our statute book in all matters pertaining to church order, as well as in the formation of our doctrinal creed. In both departments of Christian instruction, apostolical ordinances are to be received as "the commandments of the Lord." (1 Cor. xiv. 37.)

On their adherence to Scriptural teaching and precedent in the matter of their ecclesiastical organisation, much of the prosperity and efficiency of the churches must depend. Can man improve upon a Divine model? Are not Christ and his inspired apostles the best judges of the most suitable and profitable constitution for the congregations of the saints? Must not the Scripturalness of the churches, in all respects, be to them a spiritual advantage?

To these queries the answer is obvious. It is self-evident that if the New Testament be in very deed a revelation, and not a mockery of one, cordial and universal submission to all its teachings, must be both the duty and the strength of every community of Christians. If to be Scriptural be vile, we "will be yet more vile." (2 Sam. xi. 22.)

GRIEVING THE SPIRIT.*

THE Scriptures constantly affirm, that the Holy Spirit is the agent by whose power the souls of men are brought from the darkness of nature into "marvellous light." "The kingdom of heaven is a new creation, similar to the first creation in this, that the Spirit of God, moving on the cold, chaotic mass of flesh, by his moving, resting, and brooding upon it, like a dove, generates therein life, warmth, and motion. . . . . The proportions of this creation, and the everlasting law of this kingdom, planned by the love of the Father, and ratified by the death of the Son, are established in the hearts of the elect, and brought into full effect by the Holy Ghost;" who is not to be regarded merely as a sacred influence, but is to be adored as a Divine *person*: coëxistent and coëqual with the Father, and the Son. The works of the Spirit are the works of God, and, as such, they may be correctly designated the effects of *omnipotent* power; and yet the Bible, in numerous places, reveals to us this startling fact, that man is able to resist the influence of this Almighty operator. It is one of the mysteries of our faith, but not the less a truth because it is a mystery, that, in a certain limited sense, sinful and erring humanity has the ability to oppose the all-wise and righteous Jehovah. And when we consider this matter, and reflect upon the evil consequences which must inevitably accrue to those who do "despite unto the Spirit of grace," how important will appear to us the injunction of our text, "*Grieve not the Holy Spirit of God.*"

Being desirous to give to our observations upon this passage as practical a character as possible, we shall, at once, proceed to notice two or three ways in which the Holy Spirit may be grieved by Christian persons. Yea, so much grieved, that He may, for a season, withdraw his divine radiance from them, and leave them to wander in the darkness of error, doubt, and spiritual distress; even until they are constrained to utter the lamentation of the patriarch Job, and cry, "Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness."

1. *The Holy Spirit is grieved if the Christian does not "walk worthy of the vocation wherewith he is called."*

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." "As ye have therefore received Christ Jesus the Lord, so walk ye in him." "Let your conversation be as it becometh the gospel of Christ." "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness

* Notes of a Sermon, suggested by a perusal of the article "On the Scriptural Means for Securing the Agency of the Holy Spirit," which appeared in "The Primitive Church Magazine" for May, 1865.

of wisdom." These and other passages of like import, we are persuaded, need as much reiteration in the present day as ever they did in days which are past. Alas, how frequently are they forgotten, or unheeded, even by those who occupy prominent positions in the churches of our land. How often has the banner of the Cross been seen trailing in the dust, when the hand that bore it should have lifted it on high, to unfold its beauties amid the light of eternal truth. The preacher of the gospel has parleyed with the enemy, he has concluded a forbidden truce with the foe, and, as a consequence, he has been "as when a standard-bearer fainteth." And, turning from the pulpit to the pew, how many times have we beheld the garments, that should have been kept "unspotted from the world," begrimed and disfigured by the mire of the way? The glittering dust of earth has been valued more than the fine gold of heaven. The means of grace have been neglected for the shop, or for the counting-house, or, worse than that, perhaps for the fleeting pleasures of a sinful world; and, because of these things, we "have seen also the breaches of the city of David, that they are many." Depend upon it, if we esteem *anything* more highly than we esteem the things of God, the Holy Spirit is thereby grieved. He mourns over the disregard which is thus paid to His own blessed teachings, and the dishonour which is put upon the Father's grace, and the Saviour's dying love.

2. *The Holy Spirit is grieved when self or party praise is sought in connection with God's glory.*

We say *in connection with*, for Jehovah will not *share* his glory with the creatures which his hands have made. In labouring to exalt our Master, and benefit our fellows, nothing is so essential to secure the Divine favour, and thus insure success in our work, as a complete abnegation of self. And yet, were we to subtract, even from our purest endeavours, all that partakes of the nature of a self-seeking disposition, how would our exertions for the good of others dwindle into mere nothingness. If we remember all the way which the Lord our God hath led us, we shall not need to be reminded, that our happiest hours of service for him have been those during which, by the power of the Holy Ghost, we have been enabled to forget ourselves, and sink our own wills in that of the Great Supreme. And what burdens have pressed upon our hearts, what shame has covered our countenances, what confusion has taken possession of our souls, when we have discovered in our labour for God the workings of spiritual pride, or vain glory, or self-complacency. These things, though sweet to the carnal taste, are like the leaven, and the honey, which the ancient Jew was forbidden to offer upon the altar of the Lord. The peculiar work of the Holy Spirit is the impressing upon the minds of men a knowledge of the truth as it is in Jesus; and, through this, an exaltation of the Divine character. But, in the accomplishment of this great work even He does not testify of himself, but of the Father's love, and of the Son's redeeming power. How then can He but be grieved when he beholds in the heart of a believer feelings which are insulting to the Eternal Being? True love, and pure devotion, "seeketh not its own." Even Jesus pleased not himself. How anxious then should we be to forego our own honour, and, from our hearts, to obey the command of the apostle, "Whatsoever ye do, do all to the glory of God."

3. *The Holy Spirit is grieved when, through the fear of man, or to obtain the favour of the world, we conceal those truths which he has graciously revealed unto us.*

The concealment of truth must be most offensive to him who has emphatically been called "the Spirit of truth," and is a sin which will certainly be visited with the Divine displeasure. Living, as we do, in a compromising age, when, in the estimation of many, being "all things to all men" is the perfection of Christian virtue, how essential is the remembrance of our text; and what care should be taken to maintain, in all its integrity, the entire system of Christian faith and practice. We have known persons who have been very zealous

for doctrine, who have been exceedingly loose in their lives; and, on the other hand, there are those who make, what they call "good living" the sum total of their religion; caring little or nothing for that purity of teaching which was held in so much estimation by the apostles and the early Christians. Clear and truthful enunciation of doctrine, and the enforcing of a consistent walk and conversation, that we "may *adorn the doctrine* of God our Saviour in all things," should be continually brought before the people by every man who is engaged in preaching the gospel of the grace of God. We are well aware that if this course is faithfully adopted, much opposition, and many trials, will most certainly follow; but to cheer the heart of every earnest labourer, the words of Him who holdeth the seven stars in his right hand, were kindly uttered, "Fear none of those things which thou shalt suffer . . . . . be thou faithful unto death, and I will give thee a crown of life."

4. *The Holy Spirit is grieved when we cherish unkindly feelings towards our fellow Christians.*

Many a man exults in the thought, that he is "a valiant champion for the truth," who appears to forget altogether that he should be found "speaking the truth *in love*." How frequently have stumbling-blocks been thrown in the pathway of seeking souls by the bickerings and unholy strivings of those who have professed to be the followers of Jesus. The apostle seems to have had especial reference to these things whilst penning the language of our text, for after saying "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," he adds these words, "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: and *be ye kind one to another*." We are persuaded that if the cause of the spiritual deadness, which is experienced by many of our churches, were sought for, it would be found in the lack of Christian sympathy and brotherly love which are apparent amongst them. It is quite possible to maintain truth, and also to uphold our own peculiar views of things, without having recourse to that asperity of language and coarseness of manner which are sometimes indulged in, by really good men, to the detriment of the important principles which they endeavour to defend. Error is an evil from which none of us are entirely exempt, and it is much more likely that men will be allured into the paths of truth, than that they will be driven into them. Firm and earnest contention for the faith is quite compatible with an intense affection for the present and eternal well-being of those from whom we differ. Witness, in this respect, Paul's love for his brethren, his kinsfolk according to the flesh, and his uncompromising zeal for the truths committed to his charge.

May the Lord enable us to ponder these things, so that they shall conduce to our profit; and in our relationship to the church, and in our connections with the world, may we be careful so to act that we "Grieve not the Holy Spirit of God."

Hillmorton, Rugby. J. W. COLE.

A TWOFOLD DENIAL.

BY W. JENKINS, TREHERBERT, GLAMORGANSHIRE.

WE are commanded, as the disciples of Christ, to be faithful unto death. If the opponents of truth could again reäct the persecutions of past ages, and drag the adherents of the gospel to suffer tortures of the most cruel nature, rather than deny our principles, we had better meet death on the field. David, through the strength of the Lord, went on calmly to meet the terrible Goliath. Terrible as the king of terrors seems to be, the faithfulness of thousands in this secular age would not permit them to retrace their steps, or, in other words, to deny Christ; even if this mighty king could be seen approaching them in some of his worst aspects. Death can put on aspects that are *strange* in terribleness and cruelty. He is the king of *all* terrors. We say again, calmly, Chris-

tians, meet him—fight personally with him, if need be—rather than be unfaithful to conscience, truth, and God. Christ has a great company of *faithful* followers; but, alas, there are others who are unfaithful—untrue to their profession. I mean those professors who are ashamed of Him and his words—those who deny him before men. Let me tell them, honestly and faithfully, that the result of such conduct will be everything but happiness. "Whosoever, therefore, shall be ashamed of me, and of my words, in this unfaithful and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father, with the holy angels." Ashamed of Christ! God is not ashamed of Him. When He bowed his head under the waves of Jordan, the Father proclaimed, "This is my beloved Son, in whom I am well pleased." *Angels* are not ashamed of Him. All the hosts of heaven bow with profound humility before Him. *Faithful Christians* are not ashamed of Him. None are ashamed of Him but the *mere* professor. Christ will be coming again, some day, in the glory of his Father. Who can describe this glory?—the glory of His Father's *nature*, the glory of his Father's house, the glory which his Father gave him in his *mediatorial character!* Many of Christ's followers went to sleep when it was very *dark*. They were troubled with doubts and fears. But they shall have light in the resurrection morning. His glory will penetrate their dark chambers. Their eyes now are too weak to look upon it. If some of them "went to bed without a candle, they shall dress in the morning in the *light* of his *glory*." To see them changing their clothes, putting on the robes of immortality in the chamber of the grave, and to look upon those robes shining in the light of His glory, will be a *grand view!* To be owned of Him on this day, when surrounded with the holy angels, will be a privilege that *cannot be fully* described. Bear this, dear reader, in mind, that Christ will come again, in the glory of his Father, with the holy angels. If thou art unfaithful to Him now, look to the consequences—"Of him also shall the Son of Man be ashamed." He will not approve of him. All who are ashamed of Jesus deny him before men, and "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Here we have a twofold denial.

The seeming friends of Jesus denying him before men.

Judging from their conduct, you would never think that they are the followers of Christ. They are only friends in *name*. They are unfaithful, I am sorry to say, to their profession. People in this age seem to think that they can walk straight to heaven through the road of a *mere profession*. Profession is demanded. Outward obedience to the ordinances of the gospel is necessary for the maintenance of a visible church in the world. But a *mere profession* cannot save us. We deny Christ before men, unless we are faithful to our profession. We must lead a *holy* life. We must not be afraid to speak *the truth*. We are not to deny Him *in the dignity of his person*. The dignity of *His* person! Volumes might be written on this subject. Those who deny the divinity of Christ, *cannot enter* heaven, if we understand the Scriptures aright. There is but *one* way to heaven. No man cometh to the Father, but through Christ. Look at those who deny him by their *unholy* and *inconsistent lives;* and, again, those who deny him by what is called *love* and *charity!* Christ is wounded often in the house of his friends. It is possible, we repeat, through over-kindness, to conceal the truth, and trample upon the requirements of the gospel of Christ. Those that are faithful to truth are thought to be narrow-minded and bigoted; but God forbid that any of us should cross the boundary of truth to shake hands with our neighbours, whatever might be the amount and measure of their influence in the world. In plain words, if an emperor or a king wants to become a member of the Church of God, for the peril of his life let him obey the truth; let him of necessity respect the example of Christ, who is the sole head of the church. *Unfaithfulness to the gospel* includes *all* the ways by which men deny Christ.

Those who deny Christ before men, will be denied by him also before his Father and the angels.

HE will deny *them*. We fancy that we hear *all* the boisterous waves of misery echoing in the words, "Him will I also deny before my Father." To be condemned by a *Saviour*, and that *publicly*, will be terrible in the extreme.

Meditate upon these suggestions, dear reader, and may they assist you to make a practical use of the motto, "*Never be ashamed of Jesus.*"

THE NECESSITY OF MORE DEVOTEDNESS IN THE WORK OF SABBATH SCHOOL INSTRUCTION.

BY AN OLD SUPERINTENDENT.

OUR subject supposes *some* devotedness exists. This is a fact we readily and gratefully acknowledge. Thousands of warm-hearted Christians throughout the land are devoted to this work. For its prosperity they spend the flower of their existence, the cream of their studies, the sweat of their brains, and their earnest, believing, and importunate prayers. The subject, likewise, takes for granted that there is a necessity for *more* devotedness to this great work. Perhaps no one will deem this an unwarrantable assumption. We fear that in the great majority of Sunday school teachers this is too true. The infrequency of their attendance, the want of regularity and of punctuality, and the careless manner in which they teach, afford but too decisive proofs that more devotedness is very necessary. Very little preparation is made, very little interest is excited in the minds of the children, because little or none is felt in the mind of the teacher. The teacher attends to his duties as task-work—the scholars can with difficulty be kept attentive to the little he has got to say. His soul is not in the work—theirs is not. He is careless—they are unconcerned. He has not qualified himself for interesting or for benefiting them—they sit around him and read a chapter or two, but they are uninterested in the matter, and receive very little benefit. Surely, then, a great improvement is called for, more devotedness is indispensably necessary. Before we enter more directly upon the consideration of the subject before us, it may be proper to make one or two preliminary remarks.

In order to a proper devotedness to this work, the heart must be renewed by the Spirit of God, and actuated by a principle of love to God, to souls, to truth. Motives of philanthropy and patriotism have done much in prompting individuals to labour hard and persistently in this sphere of labour. But we know the stream can never rise higher than the fountain. The nature of a Sunday school teacher's work, and the claims upon him, are not understood by an unconverted person. Spiritual things are spiritually discerned. They only know all things who have an unction from the Holy One.

Another requisite to a thorough devotedness to this work is a proper conception of the special aim of Christianity as well as of Sunday school efforts. These, if we mistake not, are to unite us and those whom we teach personally to Christ, to secure our and their oneness with him. The glorious work in which we are engaged is nothing less than endeavouring to bring sinful souls to Christ, and uniting them to him—leading them to heaven, through him who is the Way, the Truth, and the Life. "That I may be found in him." "That I may win Christ." "For me to live is Christ."

We will now very briefly attend to the principal point in the topic before us, viz.—devotedness to the work of a Sunday school teacher. This devotedness comprises in it several elements, which we will notice in the following order: Humility, zeal, love, prayer, diligence.

First. Humility is included in true devotedness. Such an one will not think of himself more highly than he ought to think. He will ever realise his own infirmities and short-comings in the sight of God, and this will prompt him to

exercise forbearance and lowliness of mind towards others, his associates in the work to which he has been called. God resisteth the proud, but giveth grace to the humble. Paul was one of the most devoted ministers and apostles. He laboured more abundantly than they all. Yet this devotedness, this travailing in birth for souls, was characterised with the deepest humility. "Unto me, who am the least of all saints, is this grace given," &c. And having made use of the language just quoted as to the amount of his labours, he says, "Yet not I, but the grace of God that was with me." Oh that all our teachers were imbued and clothed with this spirit! Then we should have no envyings, no jealousies, no evil speaking, no cavilling—no taking offence because they may not have a higher or the highest class in the school. A thorough devoted teacher is humble.

A second characteristic is zeal. It is good to be zealously affected always in a good cause. There is sadly too much lukewarmness in our teachers—a spirit our Master holds in the greatest abhorrence, and threatens to spue such out of his mouth. If all were expelled our schools which are tainted with this lethargic spirit, how would our ranks be thinned! Teachers, you need to have your hearts warmed with Divine things, or you will never be "burning and shining lights." When you are preparing your lessons, and when you are teaching, "you need to *burn*, as well as shine." When you study, you may rack your brains, and form your plans, but, as Mr. Fuller observes, "unless your hearts burn within you, all will be a mere skeleton—your thoughts mere bones—whatever be their number, they will be all dry, very dry; and if you do not feel what you say and teach, your teaching will be poor dead work. Affected zeal will not do. A gilded fire may shine, but it will not warm. You may smite with the hand, and stamp with the foot, and throw yourselves into violent agitations; but, if you feel not, it is not likely your scholars will—unless, indeed, it be a feeling of disgust." Our Lord and Master has left us an example of holy zeal. He could say, "The zeal of thy house hath eaten me up. My meat is to do the will of him that sent me, and to finish his work. I *must* work—a love to, and delight in my work, impels me. I must work the work of him that sent me while it is day." Onward he toiled until he could say, "I have glorified thee on earth, I have finished the work which thou gavest me to do." And then he ascended that hill called Calvary, and laid down his life for us. Oh that the mind of Jesus were possessed by us all! Then should we have but little occasion to write on the necessity of devotedness to the work of a Sunday school teacher; then should we never be unwilling to make sacrifices, but go forward with persevering determination in our work, feeling that we are devoted to the noblest undertaking that can engage the energies of any human or angelic being.

A third characteristic is love. It has been observed, love is one of the first principles of all religion, shall I say it is the essence of all true religion. It is the cement of the moral world. It is that by which God proposes to govern all holy intelligences. Without this there will not, there cannot be true devotedness to the Sunday school teachers' work. In order to this there must be love to Christ, love to his truth, and love to souls. 'Tis love that will bear us up when discouraged and ready to faint. 'Tis love that will help us onward amid the supineness or lethargy of our companions. 'Tis love that will unite us in hallowed fellowship with all who take part with us in this work of faith. Filled with this spirit our words will be words of love, our eyes will beam with love, our lives will be epistles of love, an atmosphere of kindness will surround us which will endear us to our scholars and to our fellow-teachers. Let us pray that our love may abound and that it may abound yet more and more in knowledge and in all judgment, then shall we diffuse a fragrance of our Master's character all around us, and prove ourselves "*devoted*" to the work we love.

Before leaving this element of true devotedness, permit us to point you to our Great Exemplar, for we are only Christians so far as we are Christ-like.

'Twas love that prompted him to leave the realms of glory, and "clothe his Godhead in a veil of our inferior clay." "Ye know the grace of our Lord Jesus Christ that he who was rich for our sakes became poor, that we through his poverty might be made rich." We must not enlarge on this soul inspiring theme. "Greater love hath no man than this, that he lay down his life for his friends." But Christ laid down his life for his enemies.

Oh, may we all feel the love of Christ constraining us to devotedness to his service!

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Another element in devotedness to Sunday school efforts is devotion, or, prayer. Oh, what mighty power prayer has with God! But probably its connection with Christian usefulness is to be traced in great measure, to its power upon ourselves. It moves and affects the heart, and secures to us the blessedness and the devotedness which we seek. We shall always find that the most useful men have been men of prayer. It is recorded of Luther, that he spent three hours every day in prayer. Oliver Heywood was wont to pray for three hours without rising from his knees. But I will not add to these remarks.

Finally, devotedness includes in it and is ever manifested by untiring diligence. It was not by his talents merely, nor simply by his fervent piety, but by his indefatigable zeal and diligence, that the apostle Paul accomplished more than ever was accomplished by another man.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." "Be stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

We must not enlarge on the necessity for this devotedness. To our mind devotedness is necessary to full obedience to the precepts of God's word. It is necessary to consistency of character. It is necessary fully to meet the claims of the young upon our constant sympathies and regards. It is necessary to success. It is necessary if we would receive at last the plaudit from our Master, "Well done, thou good and faithful servant!"

Correspondence.

THE BAPTIST CHURCH AT COLERAINE.
To the Editors of the Primitive Church Magazine.

DEAR BRETHREN,—The letter in this month's Magazine, signed, "A Friend of Missions," contains charges and statements which are calculated to injure both the cause of Baptist Missions in Ireland, and the Baptist church at Coleraine. I was sorry to see that letter in the Magazine, as I have been sorry to see several letters in former numbers relating to the same subject, most of which, with Esau's hands, have betrayed Jacob's voice. "They," the members of the Coleraine church, "now are able to raise £100 per annum," says your correspondent. That is not true. The church is not able to raise that sum, neither are they doing so. "Other pastors of the same church, and agents of the same society, receive the munificent sum of £200 a year," says your correspondent. That statement is not true. From September, 1860, to September, 1862, *one* pastor received £200 a year, but none else have received, or are receiving anything like that sum. That pastor, when he went to Coleraine, received that sum (£100 from the church), because he himself gathered around him those who were able to give it, but who left the con-

gregation when he left. The church gave that sum, because through his labours they were able to do so, but they are now unable to do as much. As an agent of the Baptist Irish Society, that one pastor received £100 a year from the society, for which he specially laboured in addition to his other labours as pastor of the church. The result of his labours was seen in the fact that in two years he baptised *eighty-five* persons on a profession of their faith, and as a missionary he regularly sustained six preaching stations. Why did he receive £200 a year? is asked. The answer is simple; because he was considered worth that amount, and other churches, it is plain, have considered him worth even more, or they would not raise it for him. If a minister is able to increase his congregation, so that the congregation is able to give him a larger salary than a smaller congregation could raise for the former minister, surely no harm is done. If the Baptist Irish Society saw that by giving one agent £100 a year they could do more good, than they had been doing by giving that amount yearly to be divided between three men, they were right in doing so, and the result proved they were right. Some of the agents of the society we could name, who would never get a call to any other church, if they ceased to be agents of the society; men who are not suited for mission work, and who have for years made little or no progress; such are costly at any price. Mr. Groser's testimony, so often quoted, is grounded on appearances, but the appearances were false. The Baptist church at Coleraine is not able to support a pastor without the aid of the society. No man, suited for mission work in Ireland, would think of leaving his friends in England, and spheres of labour where he could get £200 a year, to labour in Ireland for £75 a year. I have written plainly, because justice demands that the statements of your correspondent should be sharply handled, and because I am acquainted with the facts of the case.

Yours very truly,
May, 1865. VIATOR.

EMIGRATION.

To the Editors of the Primitive Church Magazine.

DEAR BRETHREN,—Permit me to mention the case of an excellent young man named *William McDowal*, of *Bangor, Ireland*, whom I baptised some time ago. The manner of his application somewhat surprised me, as he had never spoken to me before, nor had I ever seen him that I was aware of. On the *second* Sabbath of his attendance at the chapel, he came forward at the close of the service, and asked me when he could be baptised. On conversing with him, I found he thoroughly understood the gospel, and having made inquiries as to his character of the gentleman with whom he was serving his apprenticeship (as a tailor), who was a good man, and an elder of the Covenanting Church, from whom I obtained a most honourable testimony in his favour, he was baptised and added to the church. During his connection with us he has given the most satisfactory evidence of true religion. I have never known a person in whose sincerity I had greater confidence. I am sorry to say, however, that about a month ago he left this country for *Melbourne, Australia*, and I take the liberty, through your pages, of recommending him to the confidence of brethren there, hoping that on his arrival he will experience that friendship from the disciples of Christ to which he his entitled as a follower of the Lamb.

Yours in Christian love,
JOHN BROWN.
Conlig Manse, Newtownards, Ireland, 3rd May, 1865.

SIN'S ENDING. — "There is more bitterness following upon sin's ending than ever there was sweetness flowing from sin's acting. You that see nothing but *well* in its commission, will suffer nothing but *woe* in its conclusion. You that sin for your profits, will never profit by your sins."—*Anon.*

Poetry.

CHRIST A LOVELY FRIEND.

"This is my beloved, and this is my friend, O daughters of Jerusalem."—SOLOMON'S SONG.

JESUS, my love, thou dearest Lord,
The fairest of the sons of men;
How shall my tongue thy praise record,
Or tell thy beauties, where, or when?

In heav'n they sing thy lofty praise,
It forms the theme of saints above;
To harps of gold thy fame they raise,
All hearts are glowing with thy love.

On earth the church redeem'd by grace,
And saved from hell by precious blood,
Delights to view thy charming face,
Thou Son of Man, thou Lamb of God.

Thou art a Friend, of friends the best,
Unchanging as th' eternal throne;
How oft thy smiles have calmed my breast,
While pouring forth its plaintive moan.

Again to me thy grace display,
Again embrace me in thine arms;
Make this a kind of nuptial day,—
Dear Lord, o'ercome me with thy charms.

Jerus'lem's walls shall then resound,
With shouts to grace so rich and free;
While all her daughter's harps shall sound,
The praise of Him, who loved me!

Windsor. S. LILLYCROP.

Page for the Young.

THE WHITE BEANS.

"I READ in my history, mamma ——"

"Well, what did you read, Tom?"

"Such a funny thing that the Thracians used to do with black beans and white beans."

"Make soup of them?" asked Mrs. Morse, playfully.

"Oh, no, indeed—they did not eat them at all; they dropped one in an urn every night. If they had had a nice day, 'a happy day,' it is said, they put in a white bean, or sometimes a white stone; and if they had an unhappy day, a black one. I guess that was what Uncle Joe meant when he said, the day we went to Hill's Wood 'This has been a white-stone day.'"

"I suppose it was," said Mrs. Morse, laying down the book she had been reading; for when Tom came and sat down on the footstool, and leaned against her knee in that way, she knew he wanted a talk, and she never thought time wasted in trying to get at her boy's heart, and strengthening the bonds of love and confidence towards her, or towards his Heavenly Father. It cost some self-denial, as in this case; for the book was very interesting, and there was but little time for reading in her large household.

"I've a great mind to try it," said

Tom, buttoning and unbuttoning the tempting row of bright red buttons on her morning dress. "I've got a lot of white and black beans. The white ones have got little pink eyes. When I was helping Peter to shell seed-beans in the barn he gave them to me."

"Well, I would, if I were you," said his mother. "Mark your good days and bad days, and at the end of the month, see which you have had the most of. Good days are always happy days."

"But you must tell me if I am good."

"Oh, no; you must make up your own mind about that. Talk it over with conscience. I do not know half you do. Tom may seem very good to me some days, when God, who sees every action, knows it is not so. It is a good habit to think over all you have done every night, and decide for yourself."

"Oh, pugh! I'm too sleepy for *that!* I pop into bed, and that's the end of it."

"Try," said his mother.

"I have no urn," said Tom.

"I will lend you that little pair of china vases; they will be just the thing, and can stand on your book-case."

So they went up stairs together, "great old friends," as Tom said, and changed the vases from Mrs. Morse's mantel to the book-case in Tom's neat little room, next to his mother's.

"I don't mean to put one single bean in blackey," said Tom, gazing admiringly at them. See what a good boy I'll be."

Mrs. Morse hoped the black vase would remain empty, but she had her doubts. Alas for Tom! the very first bean deposited was a black one. He had missed his arithmetic, been kept in school, and had spoken disrespectfully to his teacher. That was the first day.

He had no idea before how many scrapes he got into, or how often he was punished in one way and another. Oftentimes too, there were things that no one knew about but himself—a pocketful of nuts eaten in school-time; helping himself to apples from the cellar without permission; writing down Latin words on his thumb-nail when he was going into his class; teasing his sisters, and a great many other forbidden fruits, which he indulged in thoughtlessly. "Well, Tom, how do the beans stand?"

It was Saturday night, and his mother had come in to superintend the preparations for his bath.

"Don't ask me this time, mother. I'm going to try again."

In fact, there were five black beans to two white ones.

But the next week was even worse—only one white to six black. Tom was discouraged. He was an honest lad, and he would not "cheat himself" about his conduct, as he said. He had undertaken to put in a black bean for every day he had done anything that he knew was displeasing to God or his parents, and he kept his word with himself.

"It's no use, mother," said Tom, counting them out with a dreary sigh. "I had no idea I was such a bad fellow. I don't like asking myself questions. I'd rather let you say what I am."

"But that is the way people are deceived," said Mrs. Morse. "They take the good opinion of their friends, no matter whether it is deserved or not, and never look into their own hearts; so that they think themselves a great deal better than they are. You are no worse than you used to be, but you see your faults more distinctly."

"Well, it's no fun! What use is it? We might as well not."

"No, it is best to see ourselves just as we are, or we should never be any better."

"But it doesn't help me any. I've tried and tried harder than I ever did before, and I only get worse. I am worse, somehow, the harder I try."

"If you had a task you could not learn by yourself, and I had promised to help you, would you not be foolish to tire yourself out over it, and give up trying, instead of asking me to assist you?"

"I should think I would."

"You have tried to learn how to be good by yourself; now try with the help that has been promised to you,"

said Mrs. Morse, seriously. "You have been trying *self-examination*, a duty many grown people neglect. You would never have realised how much you needed God's help, or how wrong your life really was, without it. If you have learned to see yourself without excuse, and to go to God for assistance, you may mark to-day, at least, by a white bean, for it will be one of the happiest days of your life."—*Christian Times.*

Reviews.

The Works of Thomas Goodwin, D.D., sometime President of Magdalen College, Oxford. Vol. 9. *Containing: An Unregenerate Man's Guiltiness before God, in respect of Sin and Punishment.* Edinburgh: James Nichol. London: James Nisbet and Co. Dublin: G. Herbert.

THIS noble volume of 568 pages is occupied with the discussion of the momentous question of the responsibility and condemnation of the unregenerate. It is the tenth volume of the works of "holy Master Goodwin." Two others will follow in the next year's issue, and will complete all that this prince in Israel ever wrote. We shall never forget the eagerness with which we devoured some twenty-four years ago the first folio of Goodwin's that fell in our way. The Reviewer was then just starting on his career as a preacher of the reconciling word, and he deems it a special mercy that that goodly folio came within his reach at that crisis. It exerted an influence which he feels to this day. Would not students of divinity do better now-a-days if they were made to master some of the principal works of the Puritan Divines *as a part of their theological course?* The volume before us, for example, is a thorough discussion of man's sinfulness and condemnation, viewed from the Calvinistic stand-point; and even those who might dissent from some of Goodwin's views, would find the careful examination of his arguments a healthful mental exercise. The high spiritual tone of the work would be sure to exert a good *moral* influence. Thomas Goodwin deals closely with consciences; he lays human nature low, and exalts the grace of God in Christ Jesus very highly and devoutly. His style is marked by uniform excellence rather than by brilliant coruscations: its prevalent characteristic is a well-sustained quiet power. He has abundance of learning, but he is not so pedantic in its exhibition as some of his contemporaries. He is a writer whom every devout soul must *love*.

Of the manner in which this volume is edited and got up we need only say, that it is marked by all the excellencies that have hitherto characterised the series. The only wonder to us is, that even Mr. Nichol, with all his well-known publishing ability, should be able to produce such a volume at so very cheap a price.

The New Testament. The Common English Version. Corrected by the American Bible Union. Thirty-eighth thousand. New York: American Bible Union. London: Trübner and Co., Paternoster-row.

AT length we have the New Testament of the American Bible Union, as finally revised, and, complete. We had looked forward to the appearance of the volume with deep interest, and, on the whole, we are not disappointed with it. So far as we have had the opportunity to test the translation, it is admirably correct. To scholars and divines the book will prove a great boon. But we are afraid it will never be accepted as *the* New Testament of the Anglo-Saxon race; at least, not in its present form. The only fault of the volume is that it is too exact and literal a rendering of the Greek. In some cases we have the *idiom* of the original transferred to the English version. This, however, is clearly a fault. That which is grammatical and elegant in Greek, is often uncouth

and barbarous in English. This is specially the case with the use of the tenses. What we should like to see done with the work before us is this: Let it be revised from beginning to end once more, not with a view to improving the translation as such, for that can scarcely be rendered more literally exact, but simply to substitute in all cases *the pure English idiom* for the corresponding Greek idiom. This done, we think this translation will be accepted *universally*.

We give just one illustration. "By faith Abraham, when tried, *has* offered up Isaac; and he that had accepted the promises offered up his only begotten; *he* of whom it was said, In Isaac shall thy seed be called; accounting that God *is* able even to raise from the dead; whence he also received him back in a figure." (Heb. xi. 17—19.) "Has offered up," should be, as in the authorised version, "offered up": "*he* of whom," is bad grammar, and should be "him of whom" governed by "offered up": "God is able," should be, according to English usage, as in the authorised version, "God was able."—Every page abounds with similar illustrations. We make these remarks because we highly prize the work, and because a little more labour now would make it *absolutely faultless*. Only let the English idiom be revised: that is all.

All Biblical scholars are under deep obligations to our brethren in America who have so nobly persevered in their learned labours amid their social troubles, and have held on amid the roar of cannon, and the clashing of sabres and bayonets, until able to present us with a complete New Testament, as the fruit of their anxious toil. We congratulate them that this volume now appears with the war virtually ended, the Union restored in its integrity, and Slavery buried in a grave from which it shall have no resurrection.

Intelligence.

SAXONY.

BELOVED AND HONOURED BRETHREN,

In placing before you a statement of my humble labours during the last year, I would mention that I have been engaged in various ways:—

1. As a *Missionary*, and as such I have a very large territory, even larger than England, though there are much fewer inhabitants there. Our mission field embraces the kingdom, the provinces, and the various duchies of Saxony. In the kingdom of Saxony, which has nearly three millions of inhabitants, we have not even a shadow of liberty; religious meetings, the preaching of the gospel, and the administration of the Lord's ordinances, are prohibited there by imprisonment from three months to three years. Still I have travelled there, held small meetings in secret and during the night-time, sold Bibles and Testaments, distributed tracts and other Christian literature, all of which is forbidden, too, by severe punishment. The Lord graciously has protected us and blessed the good seed scattered. In January, last year, as you will know from our "Primitive," a church, the first Baptist church, was formed in that dark and hostile country.

In the provinces of Saxony we enjoy, though not perfect, a good deal of liberty, and here it is where I have in Halle, the capital of it, my head-quarters. In Halle itself I have hired a large room and held regular services; and though we have not had many conversions here, still we have had some from time to time, so that our number has been increasing. At the same time, I have travelled over the greater part of the provinces again and again, where I generally preached in the dancing-halls, hired for the purpose. It was just in my way now to England that I had the pleasure to baptise six young disciples, three in Kötschan, and three in Madgeburg.

Of the duchies, the Lord last year opened to us the duchy of Saxony-Altenburg. In the beginning of last

year, when there was no Baptists there, I baptised there the first convert, and held afterwards meetings in his house. Finding that religious liberty reigns there, I held more meetings, even in the largest hall of the capital, and last month I had the joy to baptise five converts, so that we have now there seven members who are united for the present to the church in the kingdom of Saxony.

2. As a *Pastor*, I have had the care of two churches. At the formation of the church in the kingdom of Saxony, I was unanimously chosen as their pastor, and am only sorry that I cannot serve them much in that capacity, being banished for ever from the place of the church. Still I have visited and met the members from time to time, either outside the kingdom of Saxony, or in the forests during the night-time, and kept up a lively correspondence with them. Besides this church, I have also the pastoral duties of the church in the provinces. Formerly I had here a certain brother Werner, as a co-pastor, but last May he emigrated to America, and since that time I am the sole pastor also of this church, which numbers now nearly one hundred members, whilst the church in the kingdom has only about thirty.

3. As a *Sunday School Teacher* I have been engaged too, having a school, which I founded about three years ago, with thirty to forty children; and I rejoice to say that the Lord has given us already some fruits of it.

4. As a *Writer*. I mention this last, because it was not the chief engagement, and only because necessity was laid upon me I wrote, 1st, various pamphlets, as "The Life of Jesus," on "The Most Fatal Error, or the Doctrine of Baptismal Regeneration," on "Religious Liberty," on "The Creation," and so on; 2nd, various tracts and articles for our German "Messenger of Zion." And I have the joy to see that the Lord has blessed already my poor literary labours with the conversion of souls, and in various respects.

Thus you see, dear brethren, that the Lord has been with us, even of late, as in former years, he has given grace and strength, and granted success, so that you have not spent your money and assistance in vain. Praise and glory be to Him. But we have not done yet; we have, in fact, only commenced; and what at present we chiefly want for the further extension of Christ's kingdom is — religious liberty in the kingdom of Saxony. The members of our little church there have, from the beginning, suffered continued and much persecution, and are suffering it at present more than ever. They are not permitted to assemble for prayer or reading the Scriptures. Whenever they have done so, they have been driven from each other by the police. Their houses have been repeatedly searched, like the houses of thieves. Even their Bibles, Testaments, tracts, and other books, which were found in their houses, have been taken away. They have been imprisoned and fined various times. Just during the last few months they were much tried because they would not have their children sprinkled. Again and again they have been summoned before the courts of justice and before the courts of the higher clergy, and been tried in every way. The enemies, which are chiefly the clergy of the National Church, have gone so far that they have turned the father of the child out of employment, and left him nothing at all, with his family, to live upon; and very likely till to this day the compulsory baptism will have taken place, as had been done two years ago.

I therefore, beloved brethren, would most heartily beg you to come in any way to the help of those poor sufferers, and that you would now, under the Divine guidance, consult what steps might be taken that our brethren be relieved, and that the gospel may have free course and be glorified, even as it is with you.*

* This statement was presented by Mr. GRIESLER to the Committee of the Baptist Evangelical Society. We thought it would be interesting to our readers.—EDS.

GRAHAMSTOWN.

The third anniversary of the Rev. Mr. Brotherton's arrival in this city was celebrated on the 13th ult. in the school-room of his chapel. The tea meeting was attended by 150 in all, and the provision made was ample and varied. The Rev. N. Smit presided. After tea, a purse of twenty-one sovereigns was presented to their respected pastor by the congregation. This, we believe, is the second presentation during this year's ministration; and it must be satisfactory to the rev. recipient, after three years' close and zealous work, to find that as time rolls on, the affections of his people grow warmer. Mr. Brotherton made a suitable acknowledgment, after which Messrs. Temlett, Hockey, Horton, Wells, and Ryall, addressed the meeting. Several choice pieces were performed in the course of the evening's entertainment by the choir, under the leadership of Mr. Wells, to whom also a suitable testimonial was presented by his youthful class.—*Grahamstown Journal, April 12th.*

ANNUAL MEETING OF THE BAPTIST TRACT SOCIETY.

THE annual meeting of this society was held on the evening of Thursday, April 27th, in the lower room, Exeter Hall. Dr. THOMAS PRICE, of Aberdare, South Wales, in the chair. At half-past five, nearly sixty of the friends of the society took tea together. The public meeting was opened with singing. Mr. STOCK, of Devonport, prayed.

The CHAIRMAN said,—This society has issued 3,636,525 tracts, containing nineteen millions of pages. These have been circulated in various parts, and, wherever they have gone, have spread the principles of the gospel. From a very important article which was inserted in the "Freeman," from the "Spectator," one would imagine that the Baptist body is about to be absorbed by the Independent body. That article contained a large amount of good sense, but also, many mistakes. It was right in saying that we do not prosper as we ought; but in saying that we are to be swallowed up by the Independents, it was wrong. We are too large a body to be swallowed up. There will come a REACTION, and ultimately such a society as the Baptist Tract Society, will be revered for the stand it makes for the gospel. From an article in the "Baptist Magazine," we see how easily some fall into the error that we ought to build chapels for all who are actuated by brotherly love. If there is but one thief in a parish, there is need of a lock to keep him out, and so long as there are persons ready to hand over Baptist property to others, we MUST have trust deeds. The "Patriot," taking up these two articles, said that they had great pleasure in stating that the "Freeman," and the "Baptist Magazine," were for having trust-deeds in which there was no clause in favour of the Baptist denomination. It advised them to get rid of this word "BAPTIST," and said that Independents would be willing to give up their name also. But what have the Independents to give up? A dirty little rag which they borrowed from the Church of Rome. But that which we are urged to give up is what the Redeemer founded, and the apostles practised. There are, however, many Baptist ministers and leading men, who are ready to endorse the views set forth by the "Patriot." During the meetings this year a leading man said, that he had taken a room in a town simply *for* preaching the gospel; not for forming a church; leaving persons when converted to join any church they pleased. If a farmer were to sow his seed, watch it well till harvest-time, and then invite his neighbours to come and take the sheaves away, in Wales, we should call that man a fool; and I think that he who would gather souls to Christ, without forming a church, would be so too. We are to call on men to repent, to believe, to be baptised in the name of the Triune God, and to join themselves to the people of God. How is it that you in London failed to accept Sir Morton Peto's offer to build a certain number of chapels if the denomination would do their part? I believe it was because our friends round London have impressed their people with a belief, that, it is not necessary to have Baptist chapels—

that they can attend Independent chapels. I am not, therefore, at all surprised at the result. You are doing all you can to teach the people that one denomination is as good as another, and a little better too. If we look to the future, merely with a human eye, we may expect that if we go on as we are now going on, twenty-five or thirty-five years will be enough to do away with the Baptist body as a separate organisation. It is of England ONLY that I speak. It is not thus in Wales, nor in Europe, nor in America, nor in the mission field. But such a result would occur here in England if it were not checked by the Strict Baptists of England. I hope, therefore, that they will be blessed to stem the torrent. May I say a word or two to our Strict Baptist friends. I am a Strict Baptist to the backbone, and I am exactly the same as my Welsh brethren. I think that you ought to take your proper places in the denomination. I think that you, as Strict Baptists generally, have not done so. You have not sufficiently made yourselves heard and felt. You do not make your influence bear sufficiently on the public. You have not an association in London, such as those we have in Wales. I wish that all the Strict Baptist brethren could unite together in the support of the cause of God. I think that long since there were as many Strict Baptist churches in London as there are now. I have felt that we Strict Baptists of Wales, and you of England, should be more united. We remember brother Norton's stirring speech of five or six minutes at our last association meeting in Glamorganshire. Send him or your treasurer again, and you will get a little more of our Welsh fire. Let us have more union. We have in the principality a population of a million in round numbers, and 65,000 members in our Baptist churches. We have only four or five mixed communion churches, and these are composed of English. We Welsh are of a pure breed. We do not know anything of a mixture. What excellence there is in a mixed communion, I cannot comprehend, but I know what milk and water is when mixed together. Andrew Fuller, when on a visit to Scotland, was asked to adopt their views. He declined to do so till he saw the FRUITS. Men have a right to ask what the Strict Baptists can do, and they can learn something on this point, from us in Wales. The Welsh Baptists have sometimes been condemned as narrow in their judgment and practice, because they admit to the church, and to the Lord's supper, those only who have been baptised on a profession of faith. We glory in the fact, that all the Welsh churches adhere to this form of doctrine. It is evident that God smiles on us, while pursuing this practice. "Judge the tree by its fruit," said the blessed Saviour. We have a right to judge of THE tree by its fruit; and we shall be better able to do so by comparing the state of the Baptist body in Wales with its state in some part of England having a similar population. YORKSHIRE is larger; it contains a population of 2,033,610. The whole of Wales and Monmouthshire is 1,286,413, so that the population of Wales is less than that of Yorkshire by more than 700,000 souls. There were in Yorkshire:—

	In 1790.	In 1861.
Baptist churches	24	100
Baptist ministers	22	72
Church members		11,434
Sunday scholars		18,433

In Wales:—

	In 1790.	In 1861.
Baptist churches	48	545
Baptist ministers	61	351
Church members		64,958
Sunday scholars		67,651

In 1861 there was in Yorkshire one Baptist to every 178 of the population, in Wales and Monmouthshire one Baptist to every twenty of the inhabitants. This society has a tendency to stem what I believe to be a great evil, and I hope that we in Wales shall share in the benefits which our English friends have derived from it.

The Secretary, Mr. J. T. BRISCOE, then read the report. Seventeen new tracts and one child's book have been published in the year, making the whole number of tracts in the society's list 257, and of books for children 32, besides handbills. 52,000 tracts and

handbills have been voted as free grants. Total of tracts and handbills circulated in the year, 273,925.

The TREASURER presented the cash account. The income for the year had been £445 0s. 4d., and the expenditure had amounted to £358 13s. 3d., leaving a balance in hand of £36 7s. 1d., which, he remarked, was likely to be speedily exhausted, owing to the new spheres of operation now engaging the attention of the society.

Mr. HARVEY, of Little Leigh, Cheshire, moved the first resolution, viz.,—

"That the report now read be adopted, printed, and circulated under the direction of the committee, and that the following brethren [whose names were read] be the officers and committee for the year next ensuing."

The speaker felt much pleasure in meeting the Chairman on that occasion, and fully sympathised with his Welsh (or, rather, Christian) zeal. He (Mr. H.) was gratified by the number present, but was very far from concluding that that properly represented the interest taken in the movement by the denomination. Even his brethren who did not place baptism where he believed our Lord placed it, sympathised with the society; so that there was a large amount of interest outside its pale. They were trying an experiment, but he believed it would prove a failure. The Chairman had proved to a demonstration that Strict Baptist principles did not tend to diminish the Baptist body. He wished it to be remembered that those who differed from them on this point were certainly the small minority, and referred to his brethren in the north of England, in Scotland, and on the continent of America. If even the views he held had been the sentiments of the minority, he should believe that truth would ultimately prevail. Since, however, the whole Christian body was with him, the stigma of singularity was unfair. He confessed, nevertheless, that the society was not popular, but that was no reason why it should not ultimately succeed. He was much moved by the death of Richard Cobden. He remembered the Corn Law Riots, and how they commenced; and he believed that Baptist principles would spread, and at last be successful, as Richard Cobden was. His opponents were glad to share his honours after he had succeeded, and he (Mr. H.) believed that the opponents of Baptist principles would be glad to do the same. He concluded by relating an interesting anecdote illustrative of the benefit of tract distribution, showing how a single tract had been the means of the conversion of many persons, and of founding a Christian church.

Mr. E. G. PRICE (son of Dr. Price) seconded the resolution. Referring to a clause in last year's report, he was glad that the object of the society was "to reanimate the Baptists," and "to erect a bulwark against modern innovations." The Baptists did not make too much of their principles. With Pædobaptists, they insisted on the necessity of baptism by immersion, because that was the particular ordinance opposed by them. Baptist principles were not inimical to brotherly love. Duty to God stood first, and that must necessarily conduce to brotherly love. He did not believe in discussions on baptism, but thought the distribution of tracts much more calculated to convince opponents, and to win souls to Jesus. He wished the society an abundance of God's blessing, and much success.

Mr. WASSELL, of Bath, moved the second resolution, which was as follows:—

"That this meeting, while desirous of rendering its hearty thanks to the God of all grace for the success which has attended the operations of the Baptist Tract Society during the past year, recognises nevertheless the deep and increasing necessity which exists for its operations, and for its support by the entire denomination; and hereby pledges itself to renewed exertion in the cause of tract distribution, praying that the Divine blessing may effect yet greater results by its instrumentality.'

Mr. W. believed that the truth of God was sure of success, but it was, nevertheless, the duty of Christians to promulgate it. We were breaking the old English habit of sociability, and could even travel a hundred miles in a train without speaking to our fellow-pas-

sengers. We were not hearty enough in spreading our principles; and although some men talked too fast—using more words than wisdom—we were still, as a rule, too taciturn. It would be much to our advantage if we carried a few tracts to distribute in our conversations with strangers. The grand truth of the all-sufficiency of the Scriptures was the doctrine upon which all our operations should be based. The sacred writers wrote by piece-meal, and the tract system resembled their pattern. It was the best means of spreading our principles without raising opposition. The highest aim of the society, however, was to spread general truth. In this we were one with brethren who differed from us in their views of the ordinances of the gospel. As Christians we were bound to spread all our principles, but were under especial obligation to remove popular delusions on the ordinance of baptism. Baptists must contend for their own views, for none else would do it for them. He believed the opposition to the truth would but produce a reäction.

Mr. HOWE, of Waterbarn, Lancashire, seconded the motion. This was one of the most pleasant evenings he had spent in London. The Chairman's speech, and the prosperity indicated by the report had cheered him, and he sympathised with the joy of the Treasurer. There was but one thing which cast a gloom over his feelings: he referred to the decease of his brethren Pells and Bowser, and hoped that the spirit they had manifested would be possessed by us all. We should remember that increased responsibility rested upon those who remained. The important work of tract distribution was not taken up as it should be, although it was one of the best means, he believed, of both doing and getting good. The surest way of preventing disputes in churches was to set our members to work. He referred to an instance mentioned in the report as an example, in which, of a church of forty-four members, twenty-four were tract distributors, who visited 1170 families weekly. He felt almost ashamed that so much work was done by small churches, while so little was done by larger ones, and concluded by urging all present to greater exertion.

Mr. WYARD moved the third resolution, viz.:—

"That the cordial thanks of this meeting be presented to Dr. Price, for his kindness in presiding on the present occasion."

Mr. Wyard was happy in moving a resolution with which he knew all present would agree. The Chairman had conducted the business of the evening well, and he most heartily sympathised with the resolution.

Mr. FRITH, of Borough Green briefly, seconded the motion.

After an acknowledgment by the Chairman, and a few remarks by the Collector, Mr. WHITEHEAD, the proceedings were closed by the doxology and benediction.

BAPTIST EVANGELICAL SOCIETY.

THE annual meetings of the above society were held at Latchford, in Cheshire, on Thursday, May 11th, 1865.

In the morning, at eleven o'clock, the committee and subscribers met in the chapel for the transaction of business. After singing a hymn, and prayer by brother DAWSON, of Liverpool, the Treasurer, WILLIAM SHAW, Esq., was called to the chair. The report, read by one of the Secretaries, was adopted and ordered to be printed and circulated, and the committee and officers for the ensuing year appointed. Various resolutions were passed relating to the Continental Mission, the education of young men for the ministry, and the "Primitive Church Magazine." Mr. Forster, of Denmark, has formally announced his intention of emigrating in the course of this summer to America, when his connection with the society as its missionary will terminate.

At an adjourned meeting of the committee, held in the afternoon, our brother M. GEISSLER, of Saxony, who was present, on the special invitation of the committee, gave an account of his missionary and pastoral labours, referring especially to the total absence of religious liberty in the kingdom of

Saxony, and appealing to his brethren in England to take some steps by which our persecuted brethren in Saxony may succeed in obtaining freedom to worship God according to the dictates of their own consciences. It was resolved that a full statement of the case, prepared by our brother, should be at once forwarded through the society to the secretaries of the Baptist Union, urging them to take immediate action in the matter. It was also unanimously resolved that our brother L. Nuttall, of Ogden, near Rochdale, be respectfully requested to undertake, as far as possible, the work of collecting funds on behalf of the society.

In the afternoon, at half-past two o'clock, the friends assembled for divine worship. Brother H. HALL, of Zion Chapel, Bacup, read the Scriptures and offered prayer. A truly evangelical and profitable discourse was then delivered by brother H. DOWSON, of Bradford, from the 45th Psalm, 1st verse—"My heart is inditing a good matter: I speak of the things which I have made touching the king." At the close of the service a collection was made amounting to £5 14s.

In the evening, at seven o'clock, the annual public meeting of the society was held, brother WILKINSON, the esteemed pastor of the church, being called to the chair. Prayer was offered by brother T. SMITH, of Little Leigh, and earnest practical addresses were delivered by the brethren Harvey, of Little Leigh, J. C. Woollacott, of New Malden, Surrey (who attended as a deputation from the London Committee), L. Nuttall, of Ogden, E. Parker, of Farsley, and M. Geissler, of Saxony. The address of brother Geisaler was especially listened to with intense interest, and evidently made a deep impression on the meeting. Brother J. HOWE, of Waterbarn, moved, and brother P. PROUT, of Haslingden, seconded, a vote of thanks to the pastor and friends at Latchford, for the kind and hospitable manner in which they had entertained friends from a distance, and the interesting proceedings of the day were concluded by singing and prayer.

A PUBLIC meeting was held at Little Alie-street, London, on Monday evening, May 1st. The Rev. P. Dickerson presided. After singing, the Rev. C. Box prayed, and the Chairman delivered an address. Brother Woollacott (secretary) made a statement as to the present position, operations, and prospects of the society. The Rev. T. Jones then offered some detailed information explanatory of the plan of ministerial education pursued. Brother Geissler was then called upon to state how the mission in Saxony progressed, and other information of interest connected with it, which he did in a very interesting address, whereupon the Rev. P. W. Williamson moved, and T. M. Whittaker, Esq., seconded, a resolution of welcome to brother Geissler, delight at hearing of the good things the Lord has effected by him, and hope that religious liberty may soon be secured for Saxony. A collection in aid of the funds was made, and the Rev. G. Webb concluded by prayer.

BAPTIST CHAPEL, WATERBARN.

ON the evening of 13th April, a tea and public meeting was held by the members of the church and congregation to celebrate the 17th anniversary of the establishment of the Bapist interest in this place. Tea was provided in the school room, of which about 250 friends partook. After tea a public meeting was held in the chapel, the chair being occupied by the pastor (the Rev. John Howe), who was supported on the platform by the Rev. T. Dawson, of Liverpool, J. Smith, of Bacup, T. Vasey, of Lumb, A. Nichols, of Sunnyside, and Mr. Samuel Howorth, the senior deacon of the church. After singing, and prayer by the Rev. T. Vasey, the chairman in his opening address briefly reviewed the history of the church, and spoke in terms of gratitude to God, for the measure of peace and prosperity which had been enjoyed by the church from its commencement to the present time. He then called upon Mr. S. Howorth, who read a document containing a detailed history of the church, commencing with the